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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

SIR.—In some remarks on the Benefits of Christianity admitted into the Messenger, something was said of the destitution of religion in France, before the revolution. The following anecdote, quoted from Madame de Sevigné, by lady Morgan, in her "France," will corroborate the assertion made. Neither of these writers will be suspected of unfavourable sentiments towards France.

"To this testimony of the state of religion among the Catholick peasantry of France, given by the exterminator of the Protestants, it is curious to add an anecdote of the dark ignorance of the peasantry of Bretagne, on subjects of religious importance, and carelessly related by one who cites it as a trait of humour, rather to be laughed at than deplored, and whose evidence upon all cotemporary subjects may be fairly admitted.

"*'Pour La Mousse,' says Madame Sevigné, speaking of the abbe of that name, 'Il fait des catechismes, les fetes et dimanches. L'autre jour il interrogeoit les petits enfans, et après plusieurs questions, ils confondirent le tout ensemble; de sorte que venant à leur demander, qui étoit la vierge, ils repondirent tous, l'un après, l'autre, que c'étoit le createur du ciel et de la terre! Il ne fut point ébranlé, par les petits enfans; mais voyant que des hommes et des femmes, et meme des vieillards disoient la même chose, il fut persuadé, et se rendit à l'opinion commune.'*"

Blessed be God for Bible societies, and for the men who dared, in the face of tortures and death, give the Bible to the common people.

What a spectacle! An ecclesiastick teaching the rudiments of religion to children, asks them—*who is the Virgin Mary?* Listen to the reply. *The creator of heaven and earth.* One after another, male and female, are interrogated, and still the reply is the same! Nay, not only the young, but the old answer, *the Virgin Mary is the creator of heaven and earth;* and the Abbe, thinking every body could not be wrong, believes it too! Such ignorance can never obtain where the Bible is duly in the hands of the common people. But as France was generally destitute of the Bible, a similar state of religious knowledge is to be argued in general concerning the rest of the provinces; and as religion itself dies with the extinction of religious knowledge, it is plain the country must be in the most deplorable degree destitute of religion.

Still it might be objected—this is the peasantry, the vile part of

the nation; but among the better bred, we shall find better morals than is to be argued from this profound ignorance of sacred truth. So thought Jeremiah, the prophet, (ch. v. ver. 4, 5.) of his nation. Let us then look at the *nobility* and *court* according to lady Morgan, vol. I. p. 353.

Among the pictures of the gallery of the *Hotel de Cranfurd* is one, "An old portrait of Diana de Poitiers, most remarkable for the allusive device prefixed to it from the forty second Psalm—*As the hart panteth*, &c. The French missals in former times, were usually as much a breviary of love as of devotion; and Guernier illustrated the prayer book of the duke de Guise, by drawing all the beauties of the court, most famous for their gallantry, as virgin martyrs and canonized saints!"

So that the court worshipped mistresses as saints, and the peasantry worshipped the Virgin Mary as the Almighty Creator. Who can wonder at the horrible explosions, which during the last thirty years have covered Europe with the wrecks of human society! Who would suppose that nations of such a character *could* be free!

RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

BAHAMAS.

Extract of a letter from Mr. Moore, to the committee, dated Green Turtle Key, Abaco, August 15, 1817.

Your kind letter, with the copy of the one sent to the chairman, came safe to hand. To hear of the prosperity attending missionary labours in the various parts of the world, charmed my soul, and filled my tongue with praise. I feel not less animated, and thankful to the Giver of grace, that I am able to inform you that God is not unmindful of us on these barren rocks: many here have felt the power of the divine Ephphatha; their ears have been unstopt, and their tongues loosened to praise the God of love: here I have seen that prophecy literally fulfilled, "Let the inhabitants of the rock sing." The outline of my last year's labours are given you in the district report and my letter sent to Mr. Blanshard: this will plead an excuse for my not writing much on that subject now: there are, however, two circumstances that I have not mentioned before, which, I think, will not be a little gratifying to you, as they show the restraining influence of the gospel on the wicked, and its constraining influence on the heart which has opened to receive it: It has been the custom on Harbour Island, from its first settling, for the people to have their chief diversion on old Christmas day, which consisted in having set dances at their various houses, and men assembling themselves in companies, going through the settlement

firing guns, shouting huzzas, and, at every house they passed, to demand liquor. Last Christmas, two or three young men assembled themselves for the latter purpose; but as none but a few children would join them, shame covered their faces, and they would not go about. Only two small huts were opened for dances, and these mostly filled with children.

On Harbour Island there is a gentleman (Mr. John Saunders) who warmly espouses our cause: it was by the aid of this friend that a chapel was erected there. Brother Turton, who was the preacher on that circuit when the chapel was built, fearing to go to too great expense, did not finish it in that manner which he otherwise would have done. Our good friend Saunders, on whom God has laid his afflicting hand, but whose heart he hath filled with his love, finding himself drawing near the confines of eternity, felt uneasy, lest, after his death, there would be no friend who would lend us any pecuniary assistance to enable us to finish the house of God, particularly solicited me to have it neatly finished, saying, "Sir, I wish to have the chapel neatly finished before I die." I have acceded to his wish. The roof, which was nothing but thatch, I have taken off, and roofed it with shingles; also ceiled it, and properly finished the flooring. They have now a neat chapel. The expense has been considerable; but in three years the chapel will clear itself.

I now proceed to give you an account of my labours since our last district meeting. Having to settle my quarterly accounts at Harbour Island, on my way to this place, I stopped there, and held the quarterly meeting. On the Easter Sunday I preached on—"That I might know him and the power of his resurrection," and assisted Messrs. Wilson and Turton in administering the sacrament, and in the afternoon to hold a love-feast. God was present with us through the day: in the morning two persons felt the resurrection's power on their hearts, and were raised from the death of sin to a new birth in righteousness. At 12 o'clock at night I sailed for Green Turtle Key, and had an extraordinary good passage. On the Monday evening I was landed safe on this place. This passage, which takes in general two days, we performed in about twenty hours. The Lord surely gives the winds and waves charge concerning his servants.

This settlement is small, but is daily increasing. The inhabitants are a labouring class of people, but decent and respectable, and, I can add from experience, very hospitable. With respect to religion they were indifferent, and highly prejudiced against meeting in class. After leaving so lively a people as I had been with in Harbour Island, as might be expected, I felt much at first; but, blessed be God, the face of things is altered; the people are getting concerned for their salvation; the preaching is better attended, and several have been added to society. When I came here, I believe there were not more than fourteen in society, one of whom is gone into eternity: I have now near forty, most of whom appear to be sincerely seeking the salvation of their souls. The chapel being rather out of the settlement, I have instituted prayer-meetings, to

be held at a private house, twice a week. We hold them about an hour before the sun goes down. In these meetings we have much of the power of the Lord, and I am encouraged to expect that God will make me a blessing to this people.

On the 28th of April I set out to visit the other settlements: we reached the nearest, called Great Harbour, distant ten leagues from Green Turtle Key, about dark. Through the restrictions laid on us I was not able to assemble the people: I, however, visited their houses, and talked to them respecting their souls' salvation, and informed them of my intention to preach in the morning at sunrise; which I accordingly did: and I gave out that on my way back, I would call in and preach to them again. I then went on board the vessel again, to visit the other settlement, Cherrick-sound. This settlement is distant fifteen leagues from Green Turtle Key. This part of our journey was rather troublesome; the wind being a-head, and having the ocean to sail for some way, we were obliged to come to at a place called Little Harbour. On Thursday morning, April 30th, the weather appearing foul, the captain of the vessel did not like to venture out on the ocean. I was therefore obliged to travel along by the sea-shore, sometimes over sharp rocks, and at other times my feet sinking into the sand. I however, felt happy in my soul. The good friend that accompanied me, fearing I was getting tired with the journey, was continually endeavouring to cheer me, by saying, "Sir, we are in a good work; and the Lord can protect us." The well-meant hint of my zealous friend made no small impression on my mind.

About two o'clock of the same day we arrived at the settlement above mentioned, and were politely received. I preached at five to a very attentive people. The next morning early, I walked back to the vessel: we endeavoured as much as possible, to be back to the Great Harbour to preach that evening; but the winds being light, we could not reach there time enough. We went on shore, and talked to the people; and the next morning I preached; the people were very attentive. One man certainly felt the power of the word: he told me he had not rested in his soul since I had been away. I pointed him to the Lamb of God, who taketh away the sin of the world. On the Saturday evening I came back to Green Turtle Key. On the Sabbath I administered the sacrament: the Lord blessed us indeed. The friends have been so kind as to carry me in their vessels twice since, to visit the Great Harbour, and the different families living along the sea-coast. I have evident reason to think that each of my visits have been rendered beneficial to the people. A woman, the last time I visited Great Harbour, after I had done preaching, with tears in her eyes, thanked me for my good advice: I exhorted her to prayer, and to forsake sin. From this account you will discover, that the good attending this mission will not sufficiently evidence itself by the number of members in society, the different families living so far from each other. Great Harbour is the only settlement at present, where there is any probability of forming a society; and this, from the disadvantages under which the

missionary labours, will take some time to effect. The disadvantages of which I write, are the want of a vessel to enable me frequently to visit the places, and the being deprived of evening worship.* If I cannot get to the places before the sun is down, my labour is lost. Had I a small smack, (i. e. a large decked boat) as I can always get a couple of friends to go with me, my visits to those places would be more frequent, and I should be able, if the Lord blessed his word to hearts, to form them into a society. [Miss. Not.

BAPTIST MISSIONS.

Extract of a letter from the Rev. W. Ward, to a minister in Salem, (Mass.) Serampore, July 5, 1817.

MY DEAR BROTHER,—I was favoured with yours, dated in December of the last year, and though I have nothing new to write to you, I write thus early to show you how highly I value your correspondence.

Brother Carey has finely recovered. The governour general has been delivering a most excellent speech at the college disputations, in which he speaks very decidedly on the subject of general instruction as the duty of all good governments to give to the governed. Several more volumes of the Scriptures will be out this year. We hope to have as many as one hundred native schools in two months more, containing more than five thousand children. A good work appears to be going on at Chittagong among the Mugs speaking the Burman language. Jabez Carey is re-appointed by the Dutch government at Amboyna to the offices he held under the English government. Mrs. Rowe is happy, I fancy, at Digah. The brethren at Rangoon are, I hope, going on very well, and are likely to be very useful. We have now and then an increase, and I hope, our native brethren, who appear to be the most serious, grow in grace.

God is giving us great prosperity in the works of our hands, and enabling us to devote a good sum to him who did not withhold his heart's-blood from us. But oh! what days do you see, American christians! Wonderful indeed are the ways of God to you in America. I suppose the revivals, as they are called in your country, will be extended at length to the whole earth. How short, how rapid, how wonderful the change! What a mercy it is that we have such proofs of the Saviour's power to save, even the rebellious!

Accept of my thanks for the tracts, for your love, and for the hope that brother B—— will soon again write to his very affectionate brother.

W. WARD.

[*Amer. Bap. Mag.*

* Under the present law of the Bahamas, prohibiting all religious meetings after the setting of the sun.

DOMESTICK.

Report of the Massachusetts Baptist Education Society, to the Boston Association convened at Danvers, Sept. 1817.

BELoved BRETHREN,—Permit us to address you on this third anniversary of the Education Society. The prosperity of this new institution has exceeded the hopes of its patrons, and claims the grateful acknowledgments of its friends; but as it is yet in its infancy, it needs the cheering patronage and united exertions of the churches to promote its growth, its usefulness, and respectability.

The expenses of the last year amounted to upwards of six hundred dollars. We have one hundred and ten dollars and eighty-five cents remaining in the hands of the treasurer. The present number of scholars is ten. Hence the expenses of the ensuing year will probably increase, which circumstance ought to quicken our zeal. When we consider the improved state of society, in literature, we should consult the most proper means to render its progress useful. It is a laudable charity which aids men in the pursuit of those studies which may improve their minds, and promote their piety and usefulness. By reviewing the history of our species, we shall see how various capacities have been unfolded by education, and their characters formed for eminent usefulness. In early ages, many plans were devised to accomplish this end. In process of time they combined the wisdom of their sages, reduced their knowledge to a system, and established schools, that they might more conveniently instruct the ignorant, and transmit their acquirements to posterity.

The Israelites set up seminaries of sacred learning, in which they instructed the youth, and thus furnished the nation with able and faithful teachers. In the days of Samuel, Najoth in Ramah was the seat of literature, in which the prophet bore a very distinguished rank. In the time of Elijah, Bethel was celebrated as a place of learning, and Jericho was resorted to for literary advantages. Jewish learning was highly cultivated about eight hundred years before the birth of our Saviour. The prophet Isaiah received a literary polish which rendered him one of the most sublime and elegant writers the world ever knew. The Chaldeans, the Egyptians, the Persians, the Greeks, the Romans, and various other nations, owed their elevation, in a great measure, to their literary improvements. We may generally trace the rise of their greatest characters, to these fountains of learning.

In the early stage of the christian church, schools were deemed necessary for the diffusion of knowledge. A theological school was founded at Alexandria, in Egypt, where the celebrated Clemens formed an imperishable character, and greatly promoted the increase of knowledge. In this school the learned and eloquent Origen lectured, and to this institution the African churches in early times owed their literary eminence. In the glorious reformation

from popery, Luther, Melancthon, Calvin, Zuinglius, Beza, and many others, held learning in high estimation. Luther and Melancthon, though pressed with numerous duties, yet devoted much of their time in the college of Wirtemberg. Calvin, though fervently engaged in the progress of the reformation, and officiating as pastor of a numerous church, yet discharged the duties of theological professor in the seminary at Geneva, and was one of the most able writers of the age. An improper use of human acquirements has led some to denounce literature, as useless or pernicious; but such persons do not consider that the abuse of the best things, is no argument against their worth. We cannot be insensible that the present state of the times calls for the exertions of all who are friendly to the spread of religious knowledge, and urgently presses the duty of liberally aiding in the good cause. New efforts are operating, and will probably effect a religious change among the nations. Persons of dissimilar views seem to forget their animosities, and combine to spread religious knowledge. The charities of many are concentrated in Bible societies, which have mysteriously risen with the aid of princely power and liberality, and present the most formidable arrangement of the holy warfare that the world ever beheld. What will be the ultimate issue of these unparalleled efforts we cannot precisely define. But shall we be indifferent in such a crisis? or what is worse, shall we withhold our liberality? Can we refuse to assist our young brethren who give evidence that they are called to preach the gospel, but are struggling under poverty and frowns, to surmount the obstacles to their necessary education? Let us consider our responsibility in this age of inquiry, to diffuse correct knowledge, to extirpate error, and benefit the world. Think for a moment on the miseries of those countries where the faint traces of religion are debased by all the terrors of superstition, or the licentiousness of idolatry. View the moral feelings of our fellow creatures, sinking under the dominion of imposture, and sacrificed to the purposes of priestcraft and delusion. Surely there is much to be done, and a review of the vast mixture of error, and the dreary face of the heathen world, should be no discouragement to our exertions. There are many encouraging circumstances to excite our generous efforts. It appears that the light of salvation is preparing to rise over a darkened world. Doubtless the time is hastening when millions who are divided by seas, and separated by languages, will unite in one common sentiment of praise.

We live, dear brethren, in an age of great events. Different scenes have passed before us in rapid succession. Since the indefatigable Carey arose with this maxim, "Attempt great things, expect great things," the saying has been verified beyond human calculations. The religious world is re-invigorated, thousands have emerged from indifference, and we may expect to see great things hereafter.

By the intelligence recently received from various quarters, it seems that the predicted period is come, when many shall run to and fro and knowledge be increased. According to the last report

of the Baptist convention, ten thousand have been added to the Baptist churches in the United States the past year. Should one out of a hundred be called to preach the gospel, it would take fifteen thousand dollars a year to defray the expenses of their education; which sum, if proportioned among the churches, would give a tax of about eight cents a year upon each member. A small retrenchment of needless expenses would amply suffice.

But while we advocate the advantages of learning, let us not be insensible to the importance of guarding the rising genius against extravagances which disgrace the christian name. Learning and humility adorn human nature. Piety, extensive knowledge, and zeal to do good, are laudable; while pride, self-importance and illiberal disdain are debasing, and are doubly mischievous, when pointed by education. In a seminary where none are patronized but pious and promising youth, who profess to be called to preach the gospel, there is less danger of misapplying our endeavours to promote literature, than in a promiscuous school. While we therefore solicit the aid, we wish to excite the vigilance of the churches to guard against the errors, which corrupt the minds of youth, envenom and debase society. May the great Head of the church raise up suitable candidates, and direct in all our measures to promote the interests of Zion, which is the sincere desire of your brethren in gospel affection.

Signed, W. BATCHELDER, *Secretary.*

N. B. The executive committee of the Boston Association have appointed a sub-committee to meet with a committee from the Education Society of the Warren Association, to deliberate upon the propriety of co-operating, to concentrate our efforts to promote the great object of educating pious young men to preach the gospel.

[*Amer. Bap. Mag.*]

AMERICAN COLONIZATION SOCIETY.

Address of the Synod of Tennessee, to the society for the Colonization of the free people of colour in the United States.

To the hon. Bushrod Washington, esq. President, &c.

RESPECTED SIR,—Through you the Synod of Tennessee embrace with lively pleasure an early opportunity of congratulating the society formed at the capital of our nation, and consisting of so many of our distinguished statesmen and fellow citizens, for the colonization of the free people of colour among us, who may accede to their plan. We congratulate you on the noble and important object for which you are associated, on the providential signs of our times which signally favour your efforts, and on the wide spread and growing impression upon the publick mind, that your success is connected with the best interests, not only of the people of colour, but of our country and mankind. If it be important that legal equality should accompany liberty, that Africa should receive the gospel, and

that the evils of the slave trade should be overruled for her final enjoyment of the blessings of civilization and knowledge, liberty and religion, then it is important that your design should be encouraged. We wish you, therefore, to know, that within our bounds the publick sentiment appears clearly and decidedly in your favour, and that the more vigorously and perseveringly you combine and extend your exertions on the plan you have adopted, the more you are likely to be crowned with the approbation of the people as well as with the higher rewards of doing good. As ministers and disciples of him who proclaims light to them that sit in darkness, peace to a jarring world, liberty to the captives and the opening of the prison to them that are bound, we anticipate the glorious day, when men shall know the Lord from the least unto the greatest in all lands; when every one shall sit under his own vine and under his own fig tree, having none to molest or to make him afraid; when the rod of the oppressor and the tears of the oppressed shall be known no more; but all men shall do unto others as they would be done unto in similar circumstances. This glorious change in the state of the world we expect will be brought about by the instrumentality of men under the blessing of God. While, then, the heralds of salvation go forth in the name and strength of their divine master to preach the gospel to every creature, we ardently wish that your exertions and the best influence of all philanthropists may be united, to meliorate the condition of human society, and especially of its most degraded classes, till liberty, religion and happiness shall be the enjoyment of the whole family of man.

A true copy from the records of the Synod of Tennessee.

CHARLES COFFIN, *Stated Clerk.*

Nashville Church, Oct. 3d, 1817.

Copy of a letter from a respectable gentleman in Vincennes in the state of Indiana, to the hon. Bushrod Washington, President of the Society for the colonization of blacks.

SIR,—Having been informed through the medium of the newspapers of the formation of the society to which you do honour as president, but either not being informed of, or having forgotten the name of the society, I take the liberty to address this letter to you, requesting you to send it to the secretary or other proper officer, whose business it is to receive communications.

I feel a deep interest in your society, and highly approve the patriotick and benevolent motives which have induced its formation, and with every American citizen feel a pride in seeing the name of *Washington* at its head.

To aid its views I am prompted to send the following information. There are in this vicinity between fifty and a hundred free people of colour, who have by my means heard of your society, and are desirous of going to Africa, to help in forming a settlement or colony, should one be attempted. They live on the Wabash, on both sides; some in the Illinois territory, and some in Indiana. They are in

general industrious and moral. Some of them have landed property and are good farmers; and some can read and write. They are sensible of the existing degraded condition in which they are placed by our laws, respecting the right of suffrage, and other disabilities.

If your society has formed a constitution, they wish to see it, as well as the consequent regulations, and they wish to be informed how soon any settlement or colony will be commenced.

Be pleased sir, to forward the constitution and other information to me, and I will communicate it to them. I will also aid the society in removing the people of colour from this, to the place of embarkation, and in any other manner in my power.

With best wishes for your success in your patriotick and humane labours, I have the honour to be sir,

Your devoted and obedient

Humble servant.

Vincennes, Oct. 16th, 1817.

REVIVALS OF RELIGION.

Extracts of letters from Messrs. Fuller and Lane, to one of the editors of the Baptist Magazine, dated Oct. and Dec. last.

DEAR SIR,—I attended the Woodstock Association at their late meeting at Mount Holly, (Vt.) which place the Lord is visiting with his grace. Mr. Packard, the pastor of that church, informed me, that he had baptized every Lord's day since last March. Between fifty and sixty have been added to that church. At Wallingsford some have been added, I am not able to say how many. At Dorset the work is gradually progressing. Fifty have been added to the Congregational church in that town, and not far from twenty to the Baptists. In Manchester, more than thirty have been hopefully brought to the knowledge of the truth, within a little time past. At Shaftsbury and Arlington, I understand the work has commenced, and is very powerful.

In Townshend the Lord is doing wonders. I visited them a few days past. The evening that I preached, four children under ten years of age, two of them under seven, related the dealings of God with their souls. It is usual for these children with others of their age, to spend their intermission at school as a prayer-meeting. This has been their daily custom for a considerable time. They appear as faithful as any christians I ever saw. One of them asked her papa to pray for her; he told her he could not: She then asked him if she might pray? He gave her leave, whereupon she kneeled down and prayed, in presence of her parents. This was an affecting scene. The father wept—probably from sympathy; but has since wept for sin, and has also been hopefully brought to rejoice in redeeming love.

Some of the most respectable men in the place have been heard to

inquire in earnest, "what shall we do to be saved?" and as we have reason to hope, have been made the trophies of sovereign grace. In one family five have been brought to leave the ranks of the enemy, and join the people of God.

This work, like a heavenly shower, is extending to the neighbouring towns. O that it may spread and cover the whole earth! It may be truly said, that out of the mouths of babes and sucklings, God has ordained praise. Older christians are quickened, and Zion appears in her beautiful array. The towns of Windhall and Peru are visited with some mercy drops; and at Jamaica a good work is commenced.

This work is not confined to rank, age, or sex, but is general among all, from fifty down to seven years of age. Their language generally is, "One Lord, one faith, one baptism." There has been no appearance of enthusiasm, but the still small voice of truth has been heard and felt.

Brother Brooks from the Massachusetts Baptist Missionary Society, has been instrumental of good in some of the towns above mentioned, his labours have been greatly blessed where he has visited. Missionary labours are much wanted in the towns on the Green Mountains, and in the north part of the state of Vermont: and also in the lake towns towards Canada.

I am, dear sir, yours in Christ,

CYRENIUS FULLER.

Mr. Lane gives the following account of the work in Townshend.

Christians have at length become animated with the breath of prayer. Fearfulness hath surprised the hypocrite, and sinners are inquiring what they shall do to be saved. Four little children, being deeply impressed with the importance of religion, made a practice of going (between school hours) into a retired grove, where they spent their time in reading and prayer. The Lord heard their infant cries, and liberated their souls from the captivity of Satan, and translated them, as we have reason to believe, into the kingdom of his dear Son. The four have all been buried with Christ in baptism. Some others who denied the very existence of a Deity, are now dwelling upon the delightful theme of "Christ and his cross!" Many very respectable characters have been converted, and are now using their influence to promote the Redeemer's cause. About thirty have been baptized; others we hope will soon offer themselves, as candidates for this sacred ordinance.

The labours of the Rev. Joseph Elliot have been blessed in promoting this good work, which is still going on, and spreading into the neighbouring towns.

Townshend, which a few months ago was enveloped in darkness, is now illuminated by the sun of righteousness. The angels in heaven are rejoicing over repenting sinners. Not only in heaven, but on earth also there is joy. In Townshend, the happy convert is singing,

"Come and taste along with me,
Consolation running free."

I feel myself, dear sir, incompetent to the arduous work of preaching the gospel. Never did I have a greater sense of my insufficiency for the work than of late. O that God may keep me, and make me useful in his cause! Permit me earnestly to request an interest in your prayers.

I am, dear sir, with much esteem, yours, &c.

BENJAMIN LANE.

Townshend, Dec. 12 1817.

[*Amer. Bap. Mag.*]

MISCELLANEOUS.

SCRIPTURE ILLUSTRATIONS.

ISAIAH i. 8.—"*And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers.*"

The *lodge* here referred to, was, according to Harmer, a little hut covered with boughs, or some slight materials, for a shelter from the heat by day, and the cold and dews by night, for the persons who watched the garden or vineyard, while the fruit was ripening, as well as to defend the fruit from the Jackal, "which," says Hasselquist, "is very common in Palestine during the vintage, and often destroys whole vineyards and gardens of cucumbers."

"To persons, says a modern writer, who have hitherto seen cucumbers growing in frames, a *garden* of cucumbers may appear extraordinary; but at Sandy, in Bedfordshire, they are produced in such great quantities, that half or a whole acre of ground, or even more, is to be seen with cucumber plants in all stages. Two thousand bushels have been sold out of the parish of Sandy in one week! They are carried in carts to Cambridge, London, and even into Lincolnshire. This extensive manner of growing them and the cottages situated in the gardens, may serve to illustrate the above scripture."

SCRUTATOR.

2 KINGS xvii. 31.—"*And the Sepharvites burned their children in the fire to Adrammelech and Anammelech, and the gods of Sepharvaim.*"

The Sepharvaim were a people brought from beyond the Euphrates to Samaria, by Shalmanezar, king of Assyria, after he had carried Israel into captivity. Vide 2 Kings xvii. 24. Their former residence is not accurately known. The gods they worshipped were Adrammelech, the sun, the magnificent king, (who is represented as crowned and seated on a throne,) and Anammelech, the moon, or gentle king. The Sepharvites, (the new inhabitants of Samaria) burned their children in the fire to these gods, that is, their *chemarim* or *priests* led them through the fire amid the tumult and noise of the infatuated worshippers.

SCRUTATOR.

[*Youth's Mag.*]

THE NEGRO BOY.

An African prince, on his arrival in England, being asked what he had given for his watch, answered, "What I would never give again—I gave a fine boy."

When avarice enslaves the mind,
And selfish views alone bear sway,
Man turns a savage to his kind,
And *blood* and rapine mark his way.
Alas! for this poor simple toy,
I sold a blooming negro boy.

His father's hope, his mother's pride,
Tho' black, yet comely to the view;
I tore him helpless from their side,
And gave him to a ruffian crew;
To fiends that Afric's coast annoy,
I sold the blooming negro boy.

From country, friends, and parents torn,
His tender limbs in chains confined,
I saw him o'er the billows borne,
And mark'd his agony of mind;
But still, to gain this simple toy,
I gave away the negro boy.

In isles that deck the western wave,
I doom'd the hapless youth to dwell,
A poor, forlorn, insulted slave,
A beast that christians buy and sell!
And in their cruel tasks employ,
The much enduring negro boy.

His wretched parents long shall mourn,
Shall long explore the distant main,
In hopes to see the youth return,
But all their hopes and sighs are vain;
They never shall the sight enjoy
Of their lamented negro boy.

Beneath a tyrant's harsh command,
He wears away his youthful prime,
Far distant from his native land,
A stranger in a foreign clime:
No pleasing thoughts his mind employ,
A poor dejected negro boy.

But, he who walks upon the wind,
Whose voice in thunder's heard on high,
Who doth the raging tempest bind,
Or wings the lightning thro' the sky,
In his own time will sure destroy,
The oppressors of the negro boy.

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FOR THE

CHRISTIAN MESSENGER.

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END OF THE SECOND VOLUME.

1870
The first of the year was a very
cold one, and the weather was
very disagreeable. The snow
was very deep, and the wind
was very strong. The people
were very much distressed,
and the cattle were very
suffering. The people were
very much distressed, and the
cattle were very suffering.